

Résumé

QUAND ÉCRIRE, C'EST FAIRE

—Les romans d'Abe Kôbô et leur traduction française—

Masahiko NAKAYAMA

Un grand nombre de passages essentiels des romans d'Abe Kôbô se trouvent dénaturés dans la traduction française. La cause principale réside dans la différence de la structure de l'énonciation. Dans le texte japonais, le protagoniste est à la fois le sujet de l'énonciation et le sujet de l'énoncé. Il s'agit foncièrement d'un style à la première personne et au présent. Dans le texte français au contraire, une séparation se produit entre les personnages et le narrateur, même quand celui-ci se dénomme «je» en s'identifiant, plus ou moins rétrospectivement, à un personnage. C'est un texte dont la structure sous-jacente est à la troisième personne et au passé narratif. D'où vient la disparition des déictiques et des expressions modales qui donnaient aux ouvrages d'origine leur ton d'«ici-maintenant».

Les thèmes romanesques eux-mêmes s'en trouvent altérés. Dans le texte d'origine, ce que dit le protagoniste (sujet de l'énonciation) est par nature équivalent à ce qu'il fait (sujet de l'énoncé). Cette équivalence trouve sa forme dans l'écriture que le protagoniste donne à son discours oral. La création de l'«homme-boîte» a donc été commandée par la logique des romans d'Abe Kôbô, ce dont la traduction nous convainc mal. Un autre thème manqué: l'errance des personnages dans un univers informe où ils ne peuvent que difficilement s'installer. Dans les versions françaises, cet univers a déjà pris une forme accomplie; les héros y cheminent à tâtons mais ils sont cependant plus sûrs de leur pas.

Il faut remarquer que pour créer l'image d'un monde accompli et parachevé, les versions françaises suppléent aux versions d'origine en ajoutant des éléments qui ne s'y trouvaient pas. On dirait la création d'une méta-situation d'énoncé, qui permet au récit un déroulement très bien articulé mais que, nous le verrons dans notre prochaine étude, s'attache justement à détruire le texte d'Abe Kôbô dans sa version d'origine.

Résumé

AN ESSAY ON *KOKORO*

Naoko NAKAMURA

Kokoro has long been read in the main as a story of the life and death of a modern-minded "Sensei". In the preceding studies, Book I ("Sensei and Watashi") and Book II ("Watashi and Ryôshin") have been treated only as forming an introduction to Book III ("Sensei and Isho").

This essay aims to upset the ordinary way of study, rather, which regards the three chapters as moving straight ahead and makes it clear that, *Kokoro* consists of two "interrelation of narratives" with different structures. Thus, Sôseki's novel becomes an extremely provocative work which succeeds by having "secret" "mechanism" in its structure.

These two "interrelation of narratives" are a narratives of the interrelation among Sensei, K, and Ojôsan and the narrative of the interrelation between Sensei and Watashi, which contains and conveys the first narrative. *Kokoro* is the "blood" which is showered upon readers by Watashi, who has succeeded to the blood (=the existence) of Sensei.

Through clarifying the novel's structural "mechanism", this article succeeds in providing a unique explanation of what has hitherto seemd a mysterious structural fissure involving the sudden death of Sensei as a victim of Meiji morality.

Résumé

THE STAGE TECHNIQUES OF *TOSA JŌRURI* (XIX)

—*Suounonaishi Bijinzakura*—

Fumiko TORII

One of the *Tosa Jōruri*, *Suounonaishi Bijinzakura* is based on a waka by Suounonaishi (which was collected as one of the *Ogura One Hundred Waka*) and an anecdote which was based on a henka of Fujiwarano Tadaie. *Suounonaishi Bijinzakura* dramatized a further anecdote in the progress toward marriage of Suounonaishi and Tadaie dealt with in these two poems. This drama portrays both the heroine and the hero in terms of the modern Japanese interpretation of human nature.

Résumé

JOHN RAWLS'S THEORY OF JUSTICE AND FEMINISM

Miwako ARUKA

Feminist criticisms in social sciences have challenged the traditional disciplines in two ways. On one hand, some works focus on the absence of women or the "malestream" orientation in the disciplines, and then go on to ask how they should change in order to include women on an equal basis with men. On the other hand, some focus more immediately on how the gendered structure of the societies has shaped their ideas and arguments, and consider how these ideas and arguments are affected by the adoption of a feminist perspective. In this paper, giving heed to the second project, I shall focus on a major political philosopher, John Rawls, in thinking about social justice.

John Rawls's *A Theory of Justice* has provided an impetus to much of contemporary political and moral theory. I focus here on the effects of assumptions about gender on central aspects of the theory, and consider how his assumptions about the division of labor between the sexes, with women taking care of the sphere of human nurturance, have a fundamental effect upon his accounts of moral subjects and the development of moral thinking. This is exemplified in his tendencies to separate reason from feeling and to require that moral subjects be abstracted from the contingencies of actual human life, in his deliberations.

The way Rawls presents his theory of justice reflects the Kantian heritage. That is, it reflects Kant's stress on autonomy and rationality as the defining characteristics of moral subjects, his rigid separation of reason from feeling, and refusal to allow feeling any place in the formulation of moral principles. This Kantian heritage leaves Rawls's theory open to two feminist criticisms: that it involves egoistic assumptions about human nature and that it is of little relevance to actual people thinking about justice. Therefore, his theory is often viewed as excessively rationalistic, individualistic, and abstracted from real human beings.

However, at its center, Rawls's theory much includes the implications of responsibility, care, and concern for others. I shall attempt to develop an approach to social justice, which centers on a reinterpretation of his central concept, the "original position." At the same time, in a sense, this paper is a critique of Rawls. In line with a long tradition of political and moral philosophers including Rousseau, Hegel, and Tocqueville, he regards the family as a school of morality, a primary socializer of just citizens. But along with others in the tradition, he also neglects the issue of the justice or injustice of the gendered family itself. This tension within the theory can be resolved by opening up the question of justice within the family.

Résumé

A THEOLOGY OF THE NEW TESTAMENT FOR THE FUTURE

Akinori KAWAMURA

The appropriate theology of the New Testament has in recent times become a topic of vital concern, with the points of view on the matter being manifold. Some scholars when they address the issue are seeking the unity of the New Testament as a whole. Others, such as J. Jeremias, regard the recovery of the historical Jesus to be the prime concern and set Him in the center of their theology, while O. Cullman and others view the concept of unity from a Salvation-History point of view.

Perhaps the two most remarkable scholars at work today are H. Gese in the area of the Old Testament and P. Stuhlmacher in the New. The former takes the position that Old Testament encompasses the New Testament, with the New essentially uniting and completing the process of the tradition as a continuum. The latter perceives of the theology of the New Testament as a process in which its Biblical Theology opens up into the Old Testament. Both assume the line between the Old and New Testaments to be finite.

Many scholars criticize their treatments as over-simplifications of the tradition. There are, they claim, a large number of traditions that come to an end within the Old Testament and do not reach the New.

From the papers read on this complex and challenging theological concern at the 15th Group of the SNTS 1992, Madrid, I have learned:

1. The theology of the New Testament begins with the interpretation of the Old Testament Scripture by Jesus.
2. The Septuagint as the Bible of the New Testament Church is in part older than the Masoretic Text and is the essential part of the Old Testament Tradition.
3. The precise concept of the "Theology of the New Testament" is a complex of the various theologies of the New Testament.

The theology of the entire New Testament is a profoundly important schol-

arly task, the approaches to which should be carefully designed, no matter how rocky the path.